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ABSTRACT

Factors in the development of empowerment through ethical leadership are discussed in this paper, which draws on feminist and humanist theories. A review of literature describes the conditions in patriarchal societies that lead to and lessen the exaltation of power and control; conditions of temporary and permanent inequality; ways in which violent behavior is expressed in relationships based on power and control; alternatives that create relationships based on equality; and the behaviors, characteristics, and processes found in organizations with addictive behavior patterns. A new concept of leadership is constructed, which lessens the tenets generated by patriarchy; embraces diversity; and values shared responsibility, equality, and trust. Women in educational administration must take their personal values and strengths to the political arena to transform education, and ultimately, society. Four figures are included. (Contains 8 references.) (LMI)

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Women in Educational Administration: Moving From A Paradigm of Power and Control to Empowerment and Equality

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A paper presented to the Sixth Annual Conference on Women in Educational Administration

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Women in Educational Administration:
Moving From A Paradigm of Power and Control to Empowerment and Equality

In their book, The Addictive Organization, Anne Wilson Schaef, Ph.D., and Diane Fassel Ph.D., discussed the holographic nature of our society, its individuals, institutions, and organizations. The concept of a hologram was a reflection of the image of the relationship between organizations and individuals as each piece of the holographic image contained the entire image projected by the holograph. Thus, organizational behaviors, when considered as holographic images, may be perceived and studied as human behaviors. As long as this behavior holograph remained the same, "no reliance on the perfect structure" would resolve any problems. Problems in education have been images of a total societal hologram, holistically reflecting problems of individuals and society. It is time to consider a new paradigm, a paradigm which focuses on the interpersonal rather than the impersonal and empowerment through equality rather than control through power. (Transparency #1)

Control and power, central tenets of patriarchy, have had the historical advantage over other forms of social relations for their roots took hold eons ago. Marilyn French, Ph.D., in her book, Beyond Power (1985), traces the evolution of patriarchy through time, custom, and society. This evolution was clearly associated with the human relationship to nature. Early nomadic societies were immersed in nature: food was forged as it was consumed; group life was centered in child care and communal support; and creation myths centered on the goddess. These groups gradually created tools for digging and containers for storage, giving them the ability to be less dependent upon nature, and allowing them to gather what they needed for a period of time and to migrate as they wished. Humans began to initiate greater control over nature with time and the continued development of tools; hunting and horticulture resulted. As societies moved from horticultural to agricultural practices, there was a decided shift in the relationship of humans to nature. Increasingly, this relationship became one of domination, with increased division of labor, specialization, and centralization, a trend that has continued through the industrial age to the present technological "information" age (French, 1985). (Transparency #2)

During these transitions there were significant changes in society. Group life became increasingly hierarchical and competitive. The social core of the group became the dominant male. The goddess, once the core of the creation myths, first took on a god as her consort; this shifted and the god became central with a goddess as his consort. Ultimately, this was replaced with a patriarchal god at the center. This god was a transcendent god, one who demonstrated his power over nature and all things associated with nature. This god was a superior god. It was this god that men emulated, and so men became superior to women and all things women valued and represented (French, 1985).

With the division of labor in an increasingly hierarchical world came the establishment of domination, or transcendence, of humans over other humans. In that humans had striven to dominate the natural world, and since the female was seen as a part of nature due to her capacity to bear young and express feeling, females and the work they did soon felt the weight of domination by men. This artificial difference in status attributed by men to women was the first stratification of humans. With the advance of agricultural societies came the necessity for individuals to possess greater amounts of land - and people to farm the land. Soon slavery and other forms of stratified economic classes developed in increasingly hierarchical societies limiting access to resources and roles based upon gender and race (French, 1985).

In order to maintain this unnatural stratification, the elites utilized coercion. A morality of fear, obediance, personal worthlessness was fostered to support coercion, along with universal awe and respect for this authority of power. This morality served to prescribe the behaviors of social elites just as they used this morality to dominate and subjugate the socially inferior (French, 1985).

The psychiatrist, Jean Baker Miller, M.D., explored domination and its corollary, subordination, in toward a new psychology of women (1986). Miller reflects upon the differences between temporary, or social, inequality and permanent inequality. In temporary inequality, one person in the relationship has some quality, such as ability or emotional maturity that the other does not. The responsibility of the one with the quality is to instill this quality in the other; it is a

relationship based upon service. In permanent inequality individuals or groups are defined as unequal because of their race, sex, class, nationality, religion, or some other characteristic ascribed at birth. Permanent inequality teaches the enforcement of inequality. The influence of this second type of inequality is so pervasive that it invades and structures relationships of temporary inequality into power relationships similar to those of permanent inequality. (Transparency #3)

According to Miller (1986), the dominant group has the greatest influence in determining a culture's profile - its philosophy, morality, social theory, science, and education, legitimizing the unequal relationship and incorporating it into society's guiding concepts. In doing so they restrict the development of subordinates typically in destructive and derogatory ways. Dominants accomplish this is in a number of subtle and not so subtle ways, such as by defining acceptable roles for subordinates, roles of service and subservience. These roles are determined appropriate for subordinates because of their perceived or created innate incapacities, defects, and deficiencies.

Both dominants and subordinates avoid conflict, although they avoid it for different reasons. Dominants wish to avoid ethical considerations brought to light when conflict arises; subordinates wish to survive. When conflict does occur, dominates tend to repress it; subordinates tend to react in either a passive aggressive manner or violently revolt. Perceptions about the truth of the social injustices they as subordinates experience are far more accurate than are the perceptions of the dominants about the subordinates. As a result subordinates are adversely affected as they internalize the untruths created by the dominants into their beliefs about themselves. Subordinates who emulate dominants, take on many of their behaviors, at times treating other subordinates in destructive or condescending ways. Others choose to risk and bring the conflict resulting from the tensions of inequality to the open, wishing to disrupt the personal and societal status quo (Miller, 1986).

To disrupt the status quo is, in effect, a disruption of power arrangements between individuals or groups. A disruption of power is a lessening of control and control is seen as the highest good in a patriarchal society. Control over nature,

transcendence over nature, was the first demonstration of control. Control over individuals and groups was the second. For a society to value control as "*power over* means that any form of control seems a good simply because it ... exists more than for what it accomplishes or creates" (French, 1985). Further, just as it is possible to control nature without being a part of it, it is also possible to control people without being a part of them, without being affected.

Control sets into play a predetermined relationship. Inherent in this relationship is the conflict stemming from the unequal status of the participants. Although the relationship is unequal, the conflict is denied. In such relationships where one person wants power above all else, and the other wants (love, recognition, care), everything the "other" wants will be viewed as an act of submission. According to French, there are but two choices: abandon the relationship or play the game. To play the game means one may assume one of two roles: domination or submission. By accepting one of these the inequality must be denied for the relationship to succeed or survive. When it is not denied, the inherent conflict comes to light and one of the pair will exert power over the other to restore the artificial equilibrium.

Most cultural groups, and the individuals comprising them, continue to be characterized by conscious and conspicuous concerns with power and control as evidenced by alarming incidents of violence and abuse in many traditional institutions: families, military and police forces, religions, businesses, and schools. As good game players, each of these institutions and the individuals associated with them deny this reality. This denial takes the form of blaming the victim, justifying the status quo, demonstrating an unwillingness to acknowledge our dark side, and expressing a desire to view the world through rose colored glasses in the hope that if we say something isn't so, then it isn't.

The Domestic Abuse Intervention Project in Duluth, Minnesota works with domestic violence personnel, the police, and Native Americans in designing strategies for changing abusive institutionalized behaviors. They assist these groups first in a process which addresses individual and institutional denial by defining and describing the many forms through which violence is expressed in

addition to actual physical or sexual violence. For example, male batterers are asked to describe how they control their partners, what was the intent of their actions, what personal beliefs support or justify their action and intent, what feelings resulted, how they minimized or denied this action including blaming their partner, how everyone was affected by the abuse, their past histories with violence, and what they could have done differently.

In analyzing family violence, the Duluth project has identified eight areas in which violent behavior is expressed. The first of these, intimidation, involves displaying overt threatening behaviors to cause fear. A second entails emotional abuse to humiliate and instill guilt. A third, using isolation, is focused on controlling or limiting involvement with persons, places, or things under the guise of protection. Minimizing, denying, and blaming the victim for the abuse is a fourth area. The fifth, using children, centers on using others in the control game to harass the victim. The sixth, using male privilege , concerns enforcing the belief that the dominant person in the relationship has the prerogative to define the appropriate male and female roles. The seventh, using economic abuse, creates financial dependency. The eighth, and final area, is the use of coercion and threats to ensure compliance. (Transparency #4)

If, indeed, Schaef's holographic theory holds true, then other institutions should be able to analyze their institutionalized behaviors to determine if power and control issues are evident. In the area of emotional abuse, evidence would consist of mind games, put downs, tear inducing teasing, and other forms of emotional harassment. The relegation of certain kinds of work to women and evidence of a "glass ceiling" would be examples of economic abuse. Minimizing the importance of certain issues, denying the existence of abuse, and blaming the victim (or the victim's family) are illustrations of a third type of power and control. The fourth area, using others, is characterized by triangulated communications and a positional hierarchy which structures both formal and informal relationships. Threats to harm individuals professionally by withholding rewards and recognition or victimization exemplify a fifth area. Treating people as if they were invisible through social-political domination is a confirmation of male privilege. Intimidation through looks, action, gesture, or

voice represents a seventh area. Social or professional isolation by colleagues is the final circumstance in which power and control is demonstrated. Each of these are behaviors institutionalized in educational bureaucracies. (Transparency #5)

Similarly, Schaef and Fassel (1985) in The Addictive Organization, delineate the behaviors found in closed systems: denial, dishonesty, self-centeredness, judgmentalism, competitiveness, chaos, confusion, perfectionism, scarcity, frozen feelings, ethical deterioration and control. These same systems are also characterized by several common processes: the promise of the promise, or future reward for present effort; the process of external referencing, or the determination of self-worth by the judgment of others; the process of invalidation, or the diminishment of individual worth; the process of fabricated personality conflicts, or the avoidance of the real conflict; and the process of dualism, or the reduction of choice to either/or.

According to Schaef and Fassel (1985) these behaviors and processes along with hierarchical structures are found predominantly in organizations to provide and ensure control. As control is associated with inequality, it can then be said that these behaviors, processes, and structures are intended to create inequality. Further, by looking at the generational replication of this inequality, it can also be hypothesized that this inequality is intentionally permanent.

In contrast to unequal relationships structured and driven by power and control are relationships of equality structured and driven by empowerment. Empowerment is ensured through negotiation and fairness based on equity. Economic partnerships are established to ensure equality in employment practices. Trust and support are inherent in relationships in which individual choices are respected. Honesty and accountability describe the relationship, communication practices, and one's responsibility to self. Cooperation, participation, and positiveness characterize responsible leadership. Shared responsibility is enhance through a fair distribution of work, recognition, and rewards. Relationships are non-judgmental, emotionally affirming, and value diversity. Non-threatening behavior provides for an atmosphere for building trust

and mutuality. (Transparency #6)

Tactics of empowerment afford us an option to tactics of power and control. Similarly the work of Carol Gilligan, Ph.D., provides us with an alternative to relationships of domination and submission. As a result of her research in the area of moral reasoning and development, Gilligan (1982) postulated that such development, especially for women, may occur along lines of attachment and care rather than justice and rights as stipulated by Lawrence Kohlberg. Gilligan found that "men in this culture tend to see the world in terms of their autonomy (and are overthreatened by intimacy), whereas women tend to see the world in terms of connectedness (and are overthreatened by isolation). Gilligan theorized that a justice-rights orientation placed relationships along a continuum of inequality-equality, valuing autonomy and reciprocity. Conversely, a care-connected orientation placed relationships along a continuum of detachment-attachment, valuing intimacy and nurturance. Placing descriptors of the two side by side provides new perspectives on the extremes: inequality characterized by detachment and autonomy; equality characterized by attachment and nurturance. Utilizing the work of Gilligan, Carolyn Desjardins, Ph.D. (1989), in a study of recognized community college leaders, found that presidents who displayed the greatest number of competencies tended to be in the care-connected mode or the combined mode. Her findings suggested that leadership which reflected an orientation of care and connection was associated with the empowerment of others and the creation of a sense of community.

Desjardins (1989) and Gilligan (1982) then provide a provocative glimpse into an alternate style of ethical leadership. French (1985) reflects upon the conditions which will spawn the creation of new structures. She declares, "When we value pleasure - human well-being - as much as profit (power), new structures will seem to generate themselves." As hierarchical structures are "designed to retain and transmit power ... power remains supreme." A critical condition for cultivating equality in a humanistic framework is the creation of nonhierarchical structures characterized by natural "webs of relations" - "fluid, transient, many-sided ... interconnections" and "delicate interaction" where there is "order without dominance" (French, 1985). (Transparency #7)

A second stipulation for the creation of humanism is moving beyond the dualistic constructs of Western patriarchy (French, 1985). Dualism is based upon difference, and difference implicitly confers superiority on one group over others. Dichotomies reduce and restructure experience to either/or choices thereby excluding and limiting options. One attempt to limit experience is the emphasis of left brained learning in our culture and the devaluing of right brained learning. (Interestingly, it is the left brain which can be coerced to work, while the right brain cannot!) The ability to switch back and forth allows for greater complexity of thought and hints at the fluid nature, the interconnectedness, of mental processes, rather than a dualistic construct. Indeed, all experience may be thought of in terms of situational continuums, revealing alternate aspects of the same quality. Dualistic insistence impedes seeking solutions by blocking the integration of experience and thought (French, 1985).

A third criteria for the creation of humanism is rethinking our present morality, what we value, beginning with our notions of power (domination). Our morality must shift its high esteem from *power-over* to one which reflects our interconnectedness, interdependencies, and responsiveness to each other and with nature. Our system must truly become a meritocracy so that everyone truly has equal access to opportunity and development, so that everyone has the *power to* (temporary inequality) rather a few with *power over* (permanent inequality). *Power to* ensures self-actualization and interconnection: *power over* ensures incompleteness and dependency (French, 1985).

A fourth condition for humanism is the lessening of aggression, or violence. Aggression is learned behavior. It is fostered in cultures that worship "power, individuality, disconnection from others, and competition." Aggression is stymied in cultures that espouse "affection, fellowship, and harmony," cooperation and participation. Aggression in patriarchal societies is held in high esteem; to lessen it we must esteem it less (French, 1985).

Clues to the development of empowerment through ethical leadership have been woven throughout this treatise. Marilyn French described the conditions in patriarchal societies leading to the exaltation of power and control, as well as

those for lessening this exaltation. Jean Baker Miller described conditions of temporary and permanent inequality, conditions which determined a culture's profile. The Domestic Abuse Intervention Project of Duluth, Minnesota identified eight areas in which violent behavior is expressed in relationships based on power and control and suggested eight alternatives to create relationships based upon equality. Anne Wilson Schaef and Diane Fassel described the behaviors, characteristics, and processes found in organizations with addictive behavior patterns. From their work a new concept of leadership can be constructed.

This leadership must lessen the tenets generated by patriarchy. We must stop denying the pervasive ethical deterioration both created and replicated in organizations and individuals for whom power has become the greatest and only good. We must work to deter the inhumaness of relationships which are characterized by denial, dishonesty, chaos, confusion, perfectionism, judgmentalism, dependency, scarcity, frozen feelings, ethical deterioration, and control. We must ensure that our promises are based on the present and are able to be realized, that our self-worth is internally localized, that we enhance rather than diminish individual worth, that we address and embrace conflict, and that we relish in diversity and pluralism. We must move from relationships based upon permanent inequality to those whose purpose is a path to permanent equality. We must look at relationships structured and driven by empowerment through negotiation, fairness, trust, support, honesty, accountability, direct communication, cooperation, shared responsibility, and nonthreatening behavior. We must not be threatened by intimacy and community, but rather isolation and independence. We must value human well-being above all else. If we do any less we are being dishonest to ourselves and those who trust us.

Each of us as women in educational administration deal with the politics of gender in our professional and personal lives. For us, as said by Marilyn French, "The personal is the political." To change education is to change society. Change begins with self. For women this must mean we must take our personal values and strengths to the political arena and transform education.

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The educational system of a given society reflects that society, and, at the same time, it is the main force perpetuating it. It may be perceived as the most powerful means of social control to which individuals must submit, and as one of the most universal models of social relationships to which they will refer later.

- *Michael Crozier* -

Matrifocal/Matricentric → **Patriarchal**

The Mother — **The Word**

Group Life

Centered in child care and sharing — Hierarchal
Fluid, flexible, egalitarian — Competitive

Social Core

Mother and child — **Dominant male**

Creation Myths and Societal Development

Goddess →
Goddess, with god consort →
God, with goddess consort →
God →

Foraging **Gathering** **Hunting** **Horticulture** **Agriculture** **Industry** **Information**

immersion in nature — control over nature, division of labor, specialization, centralization

language — ceremony and ritual (burial), calendars

digging tools — containers — fire

wandering — migrating — cave dwelling

Domination/Subordination

- Temporary, or social inequality
  Goal: to make the journey from unequal to equal
- Permanent Inequality
  Goal: to prevent the journey from unequal to equal
- Dominants: Superior
- Subordinates: Inferior

PHYSICAL
VIOLENCE
SEXUAL
USING COERCION AND THREATS
Making and/or carrying out threats to do something to hurt her • threatening to leave her, to commit suicide, to report her to welfare • making her drop charges • making her do illegal things.
USING INTIMIDATION
Making her afraid by using looks, actions, gestures • smashing things • destroying her property • abusing pets • displaying weapons.
USING ECONOMIC ABUSE
Preventing her from getting or keeping a job • making her ask for money • giving her an allowance • taking her money • not letting her know about or have access to family income.
USING EMOTIONAL ABUSE
Putting her down • making her feel bad about herself • calling her names • making her think she's crazy • playing mind games • humiliating her • making her feel guilty.
POWER AND CONTROL
USING MALE PRIVILEGE
Treating her like a servant • making all the big decisions • acting like the "master of the castle" • being the one to define men's and women's roles.
USING ISOLATION
Controlling what she does, who she sees and talks to, what she reads, where she goes • limiting her outside involvement • using jealousy to justify actions.
USING CHILDREN
Making her feel guilty about the children • using the children to relay messages • using visitation to harass her • threatening to take the children away.
MINIMIZING, DENYING AND BLAMING
Making light of the abuse and not taking her concerns about it seriously • saying the abuse didn't happen • shifting responsibility for abusive behavior • saying she caused it.
PHYSICAL
VIOLENCE
SEXUAL

DOMESTIC ABUSE INTERVENTION PROJECT
206 West Fourth Street
Duluth, Minnesota 55806
218-722-4134

CONTROL LOG

Men's Education Groups

Name _____

Date _____

1. ACTIONS: Briefly describe the situation and the actions you used to control your partner (statements, gestures, tone of voice, physical contact, facial expressions).

_____

_____

2. INTENTS AND BELIEFS: What did you want to happen in this situation?

_____

_____

What beliefs do you have that support your actions and intents?

_____

_____

3. FEELINGS: What feelings were you having? _____

_____

4. MINIMIZATION, DENIAL AND BLAME: In what ways did you minimize or deny your actions or blame her?

_____

_____

5. EFFECTS: What was the impact of your action?

On you _____

On her _____

On others _____

6. PAST VIOLENCE: How did your past use of violence affect this situation?

_____

_____

7. NON-CONTROLLING BEHAVIORS: What could you have done differently?

_____

_____

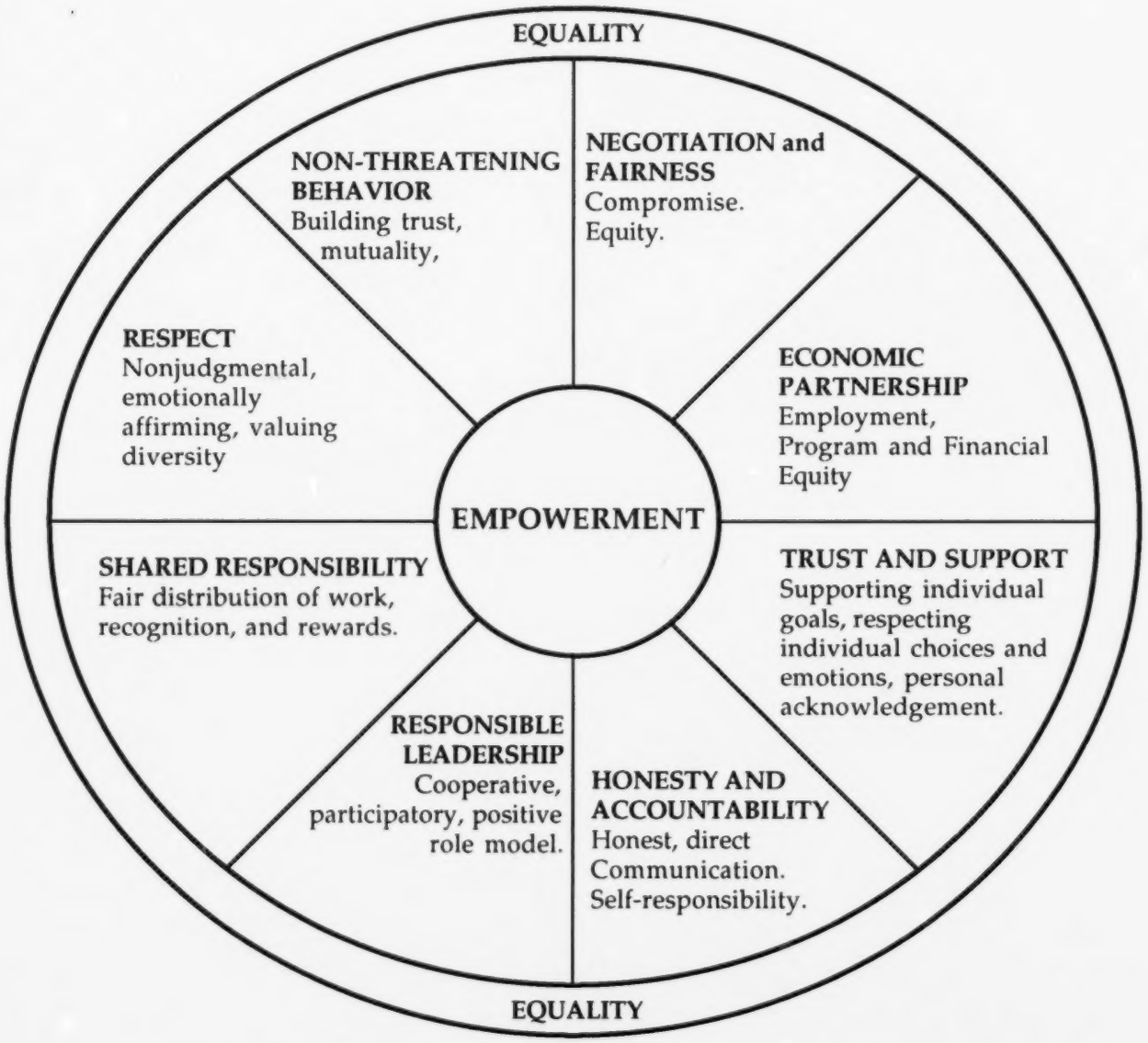
EDUCATION POWER AND CONTROL WHEEL

This wheel indentifies the most common tactics used to control. At the center of the wheel is the intention of all the tactics - to establish power and control. Each spoke of the wheel represents a particular tactic: economic abuse, emotional abuse, isolation, and so forth. The rim of the wheel, which gives it strength and holds it together, is patriarchy.

PATRIARCHY
ISOLATION
Controlling what is allowed, who may be seen or talked to.
EMOTIONAL ABUSE
Put downs, name calling. Mind games. Harassment.
INTIMIDATION
Creating fear by: using looks, actions, gestures, loud voice, smashing things, destroying property.
ECONOMIC ABUSE
Relegating certain types of work to women. Not allowing/encouraging women to apply for certain positions
POWER AND CONTROL
USING MALE PRIVILEDGE
Treating people as if they were "invisible." Making all the "big" decisions. Social/poltical domination.
MINIMIZING, DENYING, BLAMING
Not taking concerns seriously, saying things did not happen, shifting responsibility, "blaming the victim".
THREATS
Threaten to do something to hurt individuals professionally. Withhold rewards, recognition. Harassment. Victimization.
USING OTHERS
Triangulation. Positional hierarchy.
PATRIARCHY

EDUCATION WHEEL OF EMPOWERMENT

This wheel indentifies the most common tactics used to empower. At the center of the wheel is the intention of all the tactics - to establish equality and equity. Each sector of the wheel represents a particular tactic: economic partnership, trust and support, responsible leadership, and so forth. The rim of the wheel, which gives it strength and holds it together, is equality.



Humanism

Nonhierarchical Structures characterized by

- "webs of relationships"
- "fluid, transient, many-sided ... interconnections"
- "order without dominance"

Multifaceted Constructs

- Continuums of experience
- Interconnectedness
- Integration of experience and thought

Meritocracy and Morality

- From *power over* to *power to*
- From *permanent inequality* to *temporary inequality*
- From *incompleteness and dependency* to *actualization and interconnection*

Lessening of Violence and Aggression

- Moving from a cultural worship of "power, individuality, disconnection from others, and competition" to one which espouses "affection, fellowship, and harmony," cooperation and participation
- From holding aggression in high esteem to holding it in low esteem